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LATINISMS IN NAMES OF INSTITUTIONS, MOTTOES AND RELIGIOUS ENGLISH TEXTS IN THE CONTEXT OF THE HISTORY OF ENGLISH LANGUAGE

Abstract. The article offers a thorough examination of the functioning of Latin elements in the names of institutions, mottos, and symbols of English-speaking countries within the framework of the studying of the history of the English language. Although Latin has lost its status as a spoken language, it continues to exist in the modern cultural space, serving as a bearer of symbolic meanings, a marker of prestige and authority, and a bridge between the ancient and the contemporary worlds. The authors trace the historical origins of the spread of Latin in the United Kingdom, the United States, Canada, and other English-speaking countries, and examine its influence on the formation of political, legal, and educational traditions. Particular attention is paid to Latin mottos as elements of heraldry and institutional identity that reflect core values – faith, knowledge, honour, and service – and have the capacity to consolidate communities around shared ideals. Based on a semantic analysis, the study offers a thematic classification of mottos and identifies their role in preserving and transmitting

cultural heritage. The article also discusses the specifics of translating Latin mottos, prayers, ranging from literal and adapted interpretations to retaining the original as a sign of cultural continuity. It is emphasised that in the modern public sphere, Latin is not an archaic remnant but an active instrument of symbolic communication, connecting the past and the present of the English language, affirming humanistic values, and shaping the unique cultural code of the English-speaking world. The findings are of value for further research in the fields of country studies, cultural studies, and translation studies, as well as for the practice of teaching foreign languages, where the integration of linguistic knowledge with cultural context is essential.

The prospects of our further research will be devoted to the translation of Latin mottos and prayers which will demonstrate a balance between preserving authenticity and adapting to the contemporary relevant linguistic environment.

Keywords: history of the English language**,** Latin language, Latin mottos, translation of Latin mottoes, country-specific analysis, linguistic and cultural studies.

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ЛАТИНІЗМИ В НАЗВАХ УСТАНОВ, ДЕВІЗАХ ТА РЕЛІГІЙНИХ АНГЛІЙСЬКИХ ТЕКСТАХ У КОНТЕКСТІ ІСТОРІЇ АНГЛІЙСЬКОЇ МОВИ

Анотація. У статті представлено цілісний аналіз функціонування латинських елементів у назвах установ, девізах та символах англомовних держав у контексті аналізу розвитку історії англійської мови.

Автори зазначають, що латинська мова, втративши статус розмовної, продовжує жити у сучасному культурному просторі, виконуючи роль носія символічних значень, маркера престижу та авторитету, а також своєрідного містка між античною та сучасною цивілізаціями. Простежують історичні витоки поширення латини у Великій Британії, США, Канаді та інших англомовних країнах, аналізують її вплив на становлення політичних, правових і освітніх традицій. Особливу увагу приділено латинським девізам як елементам геральдики та інституційної ідентичності, що відображають ключові цінності – віру, знання, честь, служіння – та здатні консолідувати спільноти навколо спільних ідеалів. На основі змістового аналізу здійснено тематичну класифікацію девізів і визначено їхню роль у збереженні та переданні культурної спадщини. Окремо розглянуто особливості перекладу латинських гасел та молитов: від буквальних і адаптованих інтерпретацій до збереження оригіналу як знака культурної тяглості. Наголошується, що латина в сучасному публічному просторі не є архаїчним рудиментом, а виступає ефективним інструментом символічної комунікації, який інтегрує історичну спадщину з сучасною англійською мовою, сприяє утвердженню гуманістичних цінностей та формує специфічний культурний код англомовного світу. Результати дослідження мають значення для подальших наукових розвідок у галузі країнознавства, культурології та перекладознавства, а також для практики викладання іноземних мов, де важливо інтегрувати мовні знання із культурним контекстом.

Перспективи наших подальших досліджень будуть присвячені перекладу латинських девізів та молитов, що продемонструє баланс між збереженням автентичності та адаптацією до сучасного відповідного мовного середовища.

Ключові слова: історія англійської мови, латинська мова, латинські девізи, переклад латинських гасел, країнознавчий аналіз, лінгво-країнознавство.

Problem statement. Relevance of the Research

The relevance of this study lies in the need for a deeper understanding of how Latin elements in institutional names, mottos, prayers and symbols shape and sustain the cultural identity of English-speaking nations, while also contributing to the construction of statehood and institutional image. In today's globalized world, where English serves as the primary interlocutor of international communication, it is essential to trace the vector of interaction between traditional Latin symbolism and both national and global cultural processes.

Latin continues to hold cultural and symbolic significance in the English-speaking world despite the fact that is not a spoken language any more. Its

presence is evident and could be found in institutional names, mottos, prayers and emblems, which serve not only as linguistic remnants but also as markers of cultural heritage, traditions and identity. In countries such as the United Kingdom, the United States of America and Canada, Latin maintains its status as a language of prestige and authority, functioning as a symbolic resource in education, law, religion, governance, and military tradition. The study also obtains the practical significance for the disciplines of linguistics, cultural studies, area studies, as well as for those engaged in translation, education, and identity politics. The analysis of Latin elements makes it possible to uncover deeper meanings that often remain unnoticed or unspotted by the ordinary public, yet shape the perception of official symbols and the status of institutions within society in the context of the history of English language development. This, in turn, contributes to the preservation of cultural heritage and the formation of a conscious national and cultural identity.

Thus, the relevance of the topic lies in a comprehensive analysis of the Latin heritage as an integral component of the history of the English language and the linguistic and cultural code of English-speaking countries, which reveals its impact on contemporary political, educational, and symbolic spheres.

Thus, **the purpose** of the study is to conduct a comprehensive analysis of Latin elements in the names of institutions, mottos, and symbols of English-speaking countries from a cultural studies perspective. The authors seek to identify the functions and meanings of the Latin language as a cultural and identity code that is shaped and maintained through official symbols, as well as to examine how these Latin elements influence the construction of national identity, institutional prestige, and authority in the modern English-speaking world. This research also aims to deepen the understanding of the role of Latin as a means of symbolic communication in political, educational, and socio-cultural domains, and to determine the specific features of its transformation and preservation in the context of globalization and the spread of the English language.

Research Objectives

The objectives of the study comprise the analysis of the historical prerequisites for the spread of the Latin language in English-speaking countries and its role in formation political, educational, and cultural traditions; to identify the main types of Latin elements which were used in the names of institutions, mottos, prayers and symbols of English-speaking countries; and to classify them into thematic groups. It is also important to examine the specifics of translating Latin mottos, including literal, adapted, and idiomatic variants; to analyze the functions of Latin elements as instruments for constructing prestige, authority, and cultural identity in contemporary English-speaking countries; and to determine the influence of the Latin heritage on the modern public sphere and language practices of these countries.

The review of scientific resources and research work. The influence of the Latin language on the history of the English and even Ukrainian language development was analysed by many native researchers who tried to track the impact on the Ukrainian language. For example, Oleksandr Horbach analysed historical Latinisms in the context of Ukrainian language and the influence of Latin on the lexicological level. Yuriy Shevelyov worked out the impact of the Latin through Polish-Ukrainian and Western European mediation. Vitaliy Nimchuk, Olena Kurylo analysed the Latin borrowings in Old Ukrainian texts. Ivan Ohienko (Metropolitan Hilarion) revealed the role of Latin in the formation of the literary Ukrainian language, Vasyl Nimchuk and Larysa Dzendzelivska underlined the influence of Latin in the spheres of writing and terminology. According to their point of view the Latin language played a crucial role in formation of the political and educational traditions of Western Europe. Thus, the issue became the sphere of many scientific research works.

Otto Jespersen, David Crystal examined Latin borrowings in English; Albert C. Baugh and Thomas Cable in their research work "A History of the English Language" described in detail the influence of Latin on English vocabulary at different levels during various periods of history, supporting Charles Barber who made the stress on the fact that Latinisms are the leading component of the development of the English dictionary in his book "The English Language: A Historical Introduction". C.M. Millward's "A Biography of the English Language" was devoted to the Latin elements which could be found in the English language. Barbara Stran, Thomas Pyles & John Algeo revealed the importance of Latin for the formation of English vocabulary. Ukrainian authors (Halyna Shevchenko, Oksana Bondar, Natalia Totska) also investigated the history and lexicology of the English language, revealing the influence of Latin as one of the sources of borrowings in the context of the English language development [3, 10, 11].

Natalia Lysenko, being the author of works on the history of the English language, analyzed Latin elements in the language of different periods of history of the English language. Valentyna Shovkun, Baugh, A. C., Cable, T. [10] underlined that throughout the Middle Ages, it served as the principal language of interstate communication, official documentation, legal proceedings, and administrative governance. Latin functioned as a supranational means of communication in the context of feudal fragmentation, enabling educated elites to exchange knowledge and maintain intellectual networks. Its use in diplomatic and ceremonial texts contributed to the creation of a unified conceptual system that laid the foundation for European legal order and political legitimacy.

In the field of education, Latin became a universal code of knowledge: it was the language of instruction in universities such as Bologna, Paris, Cambridge,

and Oxford. Latin ensured the continuity of the classical intellectual tradition and facilitated the dissemination of ideas associated with Humanism, Scholasticism, and the Renaissance.

Khalabuzar O., Dubrova O. underlined that for many centuries, Latin retained its status as the primary language of science, theology, jurisprudence, and official symbolism. The works of eminent scholars – from Copernicus to Newton – were written in Latin, ensuring their accessibility to the international scientific community. Latin terminology formed the foundation of various scientific disciplines, including medicine, astronomy, biology, and philosophy [6, 7].

Isakova Ye., Borolis I., Khalabuzar O. stated that in the Catholic Church, Latin was preserved as the language of liturgy, dogmatics, and canon law, reinforcing its sacred status and enhancing the authority of the ecclesiastical institution [3, 8]. For example, the Latin Mass (*Missa Latina*) remained the primary form of worship until the Second Vatican Council (1962-1965).

Latin Mass. The Missa Latina, or Latin Mass, is one of the oldest forms of the Catholic liturgy, performed in Latin. The Latin language emphasizes the tradition, stability, and universality of the Church throughout the world. During the Liturgy, the priest begins solemnly with the words "*Introibo ad altare Dei*", which means "I will go to the altar of God". During the communal prayer, the traditional appeal to the Lord is heard: "*Kyrie, eleison*", which means "Lord, have mercy", to which the congregation responds "*Christe, eleison*", or "Christ, have mercy". During the reading of the Holy Scriptures, the term "*Evangelium*", which is translated as "Gospel", is used, and before communion, the priest pronounces "*Agnus Dei, qui tollis peccata mundi*", which means "Lamb of God, you take away the sins of the world". The choir often sings the solemn song "*Gloria in excelsis Deo*", which means "Glory to God in the highest". The prayer "*Sanctus, Sanctus, Sanctus*" repeats the words "Holy, Holy, Holy", expressing reverence and adoration for God. At the end of the Mass, the priest pronounces "*Ite, missa est*", which translates as "Go, the Mass is finished", calling the faithful to a peaceful departure and a spiritual life in accordance with the teachings of the Church. Thus, the Latin expressions in the Missa Latina not only convey the content of the service, but also preserve the historical and spiritual heritage of the Roman Catholic Church.

The Nicene Creed. The Nicene Creed is the basic statement of Christian faith, adopted at the First Council of Nicaea in 325th and refined at the Council of Constantinople in 381st. The Latin text of the Creed is used in the Catholic and some Protestant traditions, emphasizing the unity of doctrine in all parts of the Church. The Creed begins with the words "*Credo in unum Deum*", which translates as "I believe in one God". This is followed by a confession of faith in Jesus Christ: "*Et in unum Dominum Iesum Christum, Filium Dei unigenitum*",

that is, "And in one Lord Jesus Christ, the only-begotten Son of God". The Creed emphasizes the nature of Christ as "*Deum de Deo, Lumen de Lumine, Deum verum de Deo vero*", which means "God from God, Light from Light, true God from true God". The text also contains a reference to the Holy Spirit: "*Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit*", which translates as "And in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son". The creed concludes with the affirmation of faith in the Church, the communion of the Holy Communion, the forgiveness of sins, the resurrection of the dead, and eternal life: "*Et vitam aeternam. Amen*". – "And life eternal. Amen". Thus, the Nicene Creed not only forms the dogmatic foundation of Christianity, but the Latin form of the text ensures the accuracy and immutability of the creed in the historical and modern practice of the Church.

The Pater Noster. The Pater Noster (Latin for "Our Father") is the central Christian prayer, which, according to the Gospel, Jesus Christ himself gave to his disciples. The prayer begins with the words "*Pater noster, qui es in caelis*", which translates as "Our Father who art in heaven". This is followed by the petition: "*Sanctificetur nomen tuum*", that is, "Hallowed be thy name". This is followed by: "*Adveniat regnum tuum*" – "Let thy kingdom come", and "*Fiat voluntas tua, sicut in caelo et in terra*", that is, "Let thy will be done, as in heaven, so on earth". In the second part of the prayer, the faithful ask for daily needs: "*Panem nostrum quotidianum da nobis hodie*" – "Give us this day our daily bread". Then comes forgiveness: "*Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris*", that is, "And forgive us our debts, as we also forgive our debtors". At the end of the prayer, a request for protection from evil is heard: "*Et ne nos inducas in tentationem, sed libera nos a malo*" – "And lead us not into temptation, but deliver us from evil". Thus, the Pater Noster combines praise, petition, and forgiveness, and the Latin form of the prayer ensures accuracy and unity in the worship of all Catholic communities in the world.

Codex Iuris Canonici. The canon law of the Catholic Church (*Codex Iuris Canonici*) is compiled and officially published in Latin, preserving international legal unity within the structure of the Universal Church. The codification of canon law dates back to the Middle Ages, when numerous papal decrees and church regulations complicated the application of law. The first modern code of 1917 systematized all the canons and became the first official codified source of law for the entire Roman Catholic Church. The 1983 edition took into account the changes after the Second Vatican Council, adapting the norms to the modern realities of Church life and the role of the laity. Today, the Codex Iuris Canonici serves as the basis for judicial proceedings, canonical consultations, and the training of priests, ensuring the unity of church law throughout the world. The Codex Iuris Canonici uses numerous Latin terms that play a key role in canon law.

Thus, "*canon*" (can.) means "canon" and denotes a specific rule or law of the Church that regulates the behavior of its members. The term iuris translates as "right or law" and defines the legal order (ius) in the church community. "Ecclesia" means "Church" and indicates the organization and community of believers to which the canons apply. Other important terms include "*praescriptio*", which translates as "prescription" or "regulation", and is used, in particular, in the context of deadlines and procedures for legal proceedings, and "*decretum*", a "decree", which is an official act of the authority of the Pope or a synod and has legal force. The term persona means "person" – the members of the Church to whom canon law applies. Of particular importance are the terms related to the theological life of the Church: "*sacramentum* " – "sacrament" regulated by canonical norms," *rescriptum*" – a written decision of a competent authority, "*dispensatio*" – permission or deviation from general rules, and "*sanctio*" – "sanction," that is, punishment for violating canon law. The use of these Latin terms ensures the precision, unity, and stability of canon law in the international context world.

In the field of law, Latin remained the language of legal formulas, court decisions, and judicial precedents, particularly within the Anglo-American common law system. Classical Latin legal expressions are still in use today, such as "*habeas corpus"* (that you have the body) – the principle of personal inviolability; "*sub judice"* (under judgment) – a case under consideration; "*amicus curiae*" (friend of the court) – an independent expert providing information to the court; and "*mens rea*" (guilty mind) and "*actus reus*" (guilty act) – components of a criminal offense. These terms continue to form an essential part of the professional language of lawyers and judicial documents, emphasizing the continuity of legal tradition from the time of the Roman Empire.

Latin mottos held a distinct cultural significance, becoming an important element of heraldry, institutional identity, and symbolic self-expression. They were employed by monarchs, cities, universities, and military organizations to convey their values, mission, and traditions. For example, the motto of the British monarchs, "*Deus et ius meum*" (God and my right), symbolizes the divine origin of authority. The city of London uses the Latin motto "*Domine dirige nos*" (Lord, guide us), reflecting the idea of moral and religious guidance. In the educational sphere, Latin also plays a prominent role: Harvard University's motto, "*Veritas*" (Truth), embodies the pursuit of knowledge; Oxford University's motto, "*Dominus illuminatio mea*" (The Lord is my light), emphasizes the unity of faith and learning; and Yale University's motto, "*Lux et veritas*" (Light and truth), highlights spiritual and intellectual enlightenment. In a military context, the United States Marine Corps' motto, "*Semper fidelis*" (Always faithful), expresses loyalty, honor, and steadfastness, while the motto of the Royal Air Force of the

United Kingdom, "*Per ardua ad astra*" (Through hardships to the stars), symbolizes courage and the pursuit of higher goals. Such mottos not only carry semantic meaning but also serve as markers of cultural continuity and values.

The Latin cultural heritage was actively transmitted to English-speaking countries through mechanisms of colonialism, Christian missions, and the adoption of European models of education and governance. As one of the leading colonial powers, Great Britain spread not only the English language to its dependent territories but also Latinized structures of law, education, and rhetoric.

Universities which were founded in North America, such as Harvard, Yale, and Princeton, adopted Latin models of educational organization. They also implemented the terminology, ceremonial symbolism, including Latin mottos (*Veritas*, *Lux et Veritas*, *Ex solo ad solem*), academic regalia, and Latin diplomas. It should me marked that even the official symbols of the United States, notably the Great Seal (stamp), features Latin inscriptions (*E pluribus unum*, *Annuit cœptis*, *Novus ordo seclorum*), reflecting the continuity of this tradition.

Thus, Latin not only shaped the intellectual and symbolic framework of Europe but also became an important element of the cultural identity of the emerging English-speaking nations.

Latin mottos, which are widely used in the English-speaking world, stand out not only for their formal conciseness and stylistic refinement but also for their significant thematic diversity. They encompass a broad range of ideas and values, reflecting the main priorities, missions, and worldview orientations of various institutions, organizations, and social entities. Due to their brevity, expressiveness, and polysemy, Latin mottos are capable of conveying complex philosophical, moral, or cultural concepts in clear yet profound formulations. This enables them to function not only as identifiers but also as symbols that consolidate communities around shared ideals. In terms of content, Latin mottos can be conventionally divided into several thematic groups, each carrying its own symbolic meaning and corresponding to specific spheres of social life.

The first group comprises mottos related to faith and religious tradition. Among them is Oxford University's "*Dominus illuminatio mea*" (The Lord is my light), which refers to Psalm 27 and emphasizes the connection between knowledge and divine providence. Cambridge University traditionally uses the motto "*Hinc lucem et pocula sacra*" (From here [we receive] light and sacred cups [of knowledge]), expressing the idea of the dissemination of knowledge and spiritual values. Durham University employs the phrase "*Fundamenta eius super montibus sanctis*" (Its foundations are upon the holy mountains), of biblical origin, which underscores the spiritual foundations of the educational process. Such mottos are often associated with ancient traditions of moral education, where learning was conceived as a spiritual mission.

The second group comprises mottos related to knowledge, truth, education, and enlightenment: "*Veritas*" (Truth) – the motto of Harvard University; "*Lux et veritas*" (Light and truth) – the motto of Yale University; "*Crescat scientia, vita excolatur*" (Let knowledge grow from more to more, and so be human life enriched) – the motto of the University of Chicago. These mottos emphasize the scientific mission of universities and the social responsibility of knowledge as a means of progress.

The next group consists of mottos that appeal to duty, honor, and service. For example, the motto of the United States Marine Corps, "*Semper fidelis*" (Always faithful), symbolizes unwavering loyalty to the oath, honor, and the state. "*Per ardua ad astra*" (Through hardships to the stars) – the motto of the Royal Air Force of the United Kingdom – emphasizes overcoming obstacles in pursuit of higher goals.

Through these mottos, the English-speaking cultural space develops a system of mental images and stereotypes associated with the Latin tradition: Latin is perceived as the language of high truths, academic nobility, courage, faith, and intellectual depth. Such mottos not only signify particular values but also create symbolic continuity between contemporary institutions and the classical or Christian past.

Moreover, Latin mottos possess considerable cultural and historical value, as they preserve a connection with the classical heritage of antiquity and the Middle Ages, which confers upon them special prestige and significance. In modern English-speaking countries, these mottos often function as a bridge between the past and the present, emphasizing the continuity of traditions while simultaneously serving as a marker of prestige and authority.

Consequently, they are actively employed in the official symbols of states, universities, military organizations, and other institutions, forming a unique cultural code of identity.

Attention should also be paid to the features of translating Latin mottos in contemporary English-speaking countries. In many cases, the translation is literal: *Veritas* – "Truth," *Lux et Veritas* – "Light and truth". However, there are also adapted or stylistically transformed versions. For example, *E pluribus unum* is literally rendered as "Out of many, one", which is more natural in English than the word-for-word translation "From many, one". Some expressions are retained untranslated, as they have become symbols in their own right (e.g., *Semper fidelis* or *Per ardua ad astra*), emphasizing their emblematic function and cultural "packaging".

Thus, Latin mottos function not merely as a means of conveying slogans but as a full-fledged cultural code embodying the ethical, educational, religious, and political orientations of the English-speaking world.

Despite losing its status as a spoken language, Latin continues to perform an important symbolic function in the educational, political, and cultural life of English-speaking countries.

Its use in mottos, heraldry, legal, and academic terminology creates an aura of prestige and authority, associations that have been linked to Latin since antiquity.

Educational institutions – from elite universities to secondary schools – deliberately adopt Latin mottos to emphasize their continuity with the traditions of classical European education, as well as their high standards and value orientations. University ceremonies, such as graduation events, are often accompanied by Latin texts, which adds solemnity and a timeless dimension to these occasions.

In the sphere of state governance, Latin functions as a symbolic instrument for sustaining historical continuity and legitimizing political authority. Inscriptions on seals, flags, coats of arms, and official buildings (for example, "*E pluribus unum*" on the Great Seal of the United States or "*Dieu et mon droit*" in the British monarchy) not only articulate the ideological foundations of the state but also signal respect for the intellectual and religious heritage of the West. Thus, Latin serves as a means of symbolic connection between contemporary state structures and their historical origins.

The preservation of Latin as an element of cultural heritage holds particular significance. Latin is regarded as a shared legacy of European civilization – the language of Cicero, Augustine, Thomas Aquinas, and Newton. Its presence in contemporary contexts is not merely a formal vestige but also a reminder of the deep roots of humanistic values: rationality, education, morality, and freedom of thought. In the contemporary public sphere, Latin coexists with English, creating a distinctive form of communicative balance. Although English dominates everyday usage, Latin elements – mottos, institutional names, legal and scientific terms – function as markers of status, ritual, or deeper significance. In mass media texts, political speeches, academic publications, and logos of well-known organizations, Latin serves as an ethical and aesthetic enhancer, conveying an impression of deliberation, wisdom, and authority.

Thus, Latin does not disappear or dissolved within the communicative field; rather, it is transforming even now – as a tool of everyday language which transmittes certain symbolic code that sustains the identity of English-speaking countries as inheritors of Western European civilization.

Conclusion

The conducted research work demonstrates that Latin elements in the names of institutions, mottos, prayers, and symbols of English-speaking countries obtain an important component of the cultural code, ensuring the preservation and

protection of traditions and reflecting the historical heritage of antiquity and the Middle Ages. Latin, having lost its status as a spoken language, has transformed into a means of symbolic communication, functioning in educational, technical, social, political, legal, and cultural spheres as a marker of prestige, authority, and affiliation with Western European civilization.

Linguistic and cultural analysis has shown that Latinisms are characterized by thematic diversity and a high degree of semantic richness, performing not only an identificatory but also a consolidating function. They reflect key societal values – faith, knowledge, honor, and service – and their use in heraldry, educational institutions, and state organizations underscores the continuity of cultural and educational traditions.

The prospects of our further research will be devoted to the translation of Latin mottos and prayers which will demonstrate a balance between preserving authenticity and adapting to the contemporary relevant linguistic environment.

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